The Bombay Guardian.

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WEEKLY REVIEW

—We should have mentioned last week that the Rev. Mr. Taylor only remained two days in Bombay, having an engagement to preach in Lucknow last Sunday. He expects to spend, God willing, a year and a half in India, and we hope that he may find opportunity to visit Bombay and preach here.

Mr. Taylor is the author of a work called "The Model Preacher," which has had a large circulation in England and America. In this work Christ is presented as the true model for preachers, and the following characteristics of his teaching are severally handled:

I. *Clearness.*—Clearness of perception and hence clearness of statement, its illustration and application.

II. *Earnestness.*— Earnestness of thought and feeling, burdening and thrilling the soul of the preacher.

III. *Naturalness.*—Naturalness of delivery, embracing gesture, tones of voice, every thing pertaining to the act of proclaiming the tidings of mercy to the souls of the people.

IV. *Literalness.*—Literal facts demonstrating the truth and power of the Gospel, and literal figures from real life, illustrating the great principles of the Gospel.

V. *Appropriateness.*—A wise selection and adaptation of truth to the varied condition of the hearers.

—It is pointed out in the columns of a contemporary that the victims of pilgrimages are far more numerous than were those of Suttee and the Juggernaut festival. The writer would have them prohibited. The editor does not agree with him in calling for their prohibition. In what have these pilgrimages their origin? In the belief that a special sanctity belongs to certain shrines or images, and that the gods are ready to reward those who take the trouble to visit these places with special favors they shall have sons born to them, or preserved to them, shall get rid of sickness, get out of the grasp of the Marwadi, get good harvests, do a good stroke of business, or, in default of these substantial blessings, shall get a certain amount of righteousness which shall come into play when their next birth is to be determined. One would think that some of those who make such sacrifices and run such perils to perform these pilgrimages, would be occasionally visited by some such ideas as the following: In giving special authority to answer prayer to an image of Vithoba at Punderpoor and of Khundoba at Alandi, the celestial rulers virtually put a stigma upon all other deities and upon all other shrines and images. If the gods of our village or neighbourhood could help us, why the need of going so far? Ten thousand images are to be passed by, as of inadequate power, in order that we may reach this out of the way image. Is this a nice arrangement of the celestial Government? Suppose we obtain from Vithoba what we want, what will we then think of the gods whose temples are round about us, and what of those whose images are in our houses? And what are we to think of the Brahmins, gosavis and gooroos of our own localities? Contempt is poured upon all these by the honor shown to the favorites of heaven at Punderpoor, Jejuri and Alandi. And then what if cholera should break out as it so often does? what will the answers to prayer weigh against this frightful destruction of life? Surely there must be something seriously amiss in the celestical economy when such terrible blunders are made.

Might not the English Government, if it could not find any higher ground for action, prohibit the pilgrimages on the ground of the stigma which is virtually put by them upon the multitudinous shrines over the whole country, (to the support of which it makes allowances), and upon the daily *pooja* offered in all village temples.?

—Government, in their Resolution with reference to the Report of the House of Correction, express the opinion that severe forms of labor, the tread wheel, the crank and the shot drill should be assigned to hard labor prisoners, other occupations being not sufficiently deterrent; and in case of long periods of servitude, they recommend progressive alleviations graduated by the behaviour of the prisoners. There seems to be wisdom in this. One object of a House of Correction, should be to make industry attractive. If the prisoners have only light forms of labor assigned them, they will identify these with their punishment and retain their dislike for them. But if they have some taste of the tread-mill and shot drill, and are then permitted as a favor to engage in weaving, carpentry, etc., there is more likelihood of their becoming well disposed to these and similar forms of industry.

—Attention has often been called to the unhappy lot of the brother of the Gaekwar, Mulhar Rao, who has been kept in prison for many years in spite of all the remonstrances addressed to the Gaekwar. Considering the relations of the Gaekwar's State to the British rule, it has always seemed to us an extraordinary thing that one who at any moment might be called to the Baroda throne should be allowed to be thus treated. Well, on Monday last the doors of the prison door were opened and Mulhar Rao was invited to come to Baroda, perform the obsequies for his deceased brother and ascend the throne. H. H. the Maharaja Khunderao died on Monday at 1·40 P. M., rather suddenly, no one supposing him to be seriously ill till just before his death. He had been running for exercise, the same morning. By a rule of the founder of the dynasty, brothers succeed before offspring. In this case there was no offspring and no adopted heir.

—The Pro-Vicar Apostolic of Western Bengal has addressed a letter to the clergy subject to his jurisdiction, deploring the present condition of Rome and enclosing the circular from the Pope to the cardinals, in which His Holiness "declares, and shows by facts, the impossibility, in the state to which he is reduced, of administering the spiritual government of the Universal Church entrusted to his care." Under the circumstances it would seem that the best thing the Pope can do is to resign. As the spiritual Government of the Universal Church cannot be carried on without the temporal Government of the seven-hilled city, the Pope's occupation is clearly gone, and no reason appears why he should continue Pope. 'It may be a terrible thing for the world, but the fact is so, according to the Pope's own admission, and the Universal Church must just recognize the stern logic of facts and submit. And the £10,000 a month given to the Pope by the Italian Government, this of course will not be wanted.

—The Bishop of Calcutta has not been giving himself much leisure during his stay in Bombay. He preached three times last Sunday, went to Poona and preached there Monday evening, has delivered two public addresses this week in Bombay, and spent two days in the discussion of various important points with the English clergy, besides meeting in private ministers of various denominations and other members of society.

—As Russia has agreed to a Conference on the Eastern Question, there is some hope that the dreaded rupture may be arrested. It might be as well to wait till France has a Government, before convening the Conference.

—About 36 hours after the death of the Gaekwar, the young Rajah of Kolapore (aged 20) died at Florence. He was on his way back to India at the time. He was not of the royal family but, in default of natural heirs, had been adopted by the late Rajah. There is no heir, and the first thought that gladly arises in the minds of those who believe to be the British rule to be a boon and not a curse to the people of this country, is that the crown will lapse to the paramount power. This however is not the case; as the Ranee has the privilege of choosing an heir. And we believe that the evils of Native rule exist in a much less degree in Kolapore than in some other Native States.

We learn that the Scottish Education Society have secured the services of Mr. and Mrs. Lumsden, from the Free Church School, Liberton, for their educational work in Bombay. Mr. Lumsden will have charge of one of the Society's schools, thus relieving Mr. Macdonald of a portion of the burden which has been for some time resting upon him. They are expected in January.

Professor Huxley, President of the British Association, in his recent address to that body, declared, after a thorough survey of the subject, that the evidence, direct and indirect, in favor of Biogenesis (that life is life-begotten) for all known forms of life, must be admitted to be of great weight. The sole assertions worthy of attention, on the other side of the question, are that hermetically sealed fluids exposed to severe heat have sometimes exhibited low forms of life when opened. To those he makes answer that there must be some flaw in the experiments, because they are performed on an erroneous scale every day, with quite contrary results. "Meats, fruits, vegetables, are preserved to the extent of thousands of tons every year, and may be kept for years without putrifying, fermenting, or getting mouldy."

As the Egyptian magicians claimed that they could produce life and match every thing that God did by the hand of his servant Moses, with something as wonderful, so certain modern *Savants* affirm that they can manufacture very respectable creatures, very minute to be sure, but still living beings, without the agency of progenitors and without living germs. Professor Huxley has considered all their experiments and finds no evidence whatever that they can do it. The creatures over which they have been rejoicing as the fruit of their own sagacious combinations, are perfectly well-known, and can be identified with families whose ancestry goes back to the days of Adam. He encourages them however by adding that he does not mean to suggest that such a thing (as heterogenesis) has never taken place, or never will take place; only that there is no evidence yet of any such thing; all known facts are against it. On the whole this must be rather disappointing to the Darwinians and other anti-creationists.

We have been much interested in the following which we find in the *New York Observer*, under the head of "Church of the Strangers." It was in the Mercer St. Church that the writer of this was received by baptism, on profession of his faith, June 9, 1844, and was ordained to the ministry, July 4, 1847:

On Sunday last, the church in Mercer street, lately occupied by the congregation of Rev. Dr. Booth, was re-opened for divine worship and for occupancy by the Church of the Strangers, under the pastoral care of Rev. Dr. Deems. The building has been thoroughly refitted, and the congregation now occupying it has been organized on the following basis:

"The Church of the Strangers is a Christian communion, composed in part of persons who have been members of the Episcopal, Methodist, Baptist, Presbyterian, Congregational, Lutheran, and other denominations, and in part of those who have made a confession of faith under the ministry of the pastor. We believe ourselves to be the first 'undenominational church' established in America. Our symbol of faith is the Apostles' Creed, our ritual is simple, our communion is open, and our seats are all free. We are at war with no existing denomination of the Christian Church, but are endeavoring to supplement the labors of them all, and are at perfect peace with all who 'love our Lord Jesus Christ in sincerity.' Our aim is to demonstrate the practicability of Christian Unity, to keep up a Free Christian Church in this city, and to furnish a Sunday Home for Strangers whom pleasure or business may bring to the metropolis."

A series of services was commenced on Sunday morning, in which a large number of ministers of various religious denominatons have taken part. The opening sermon was preached by Rev. Robert S. Moran, D.D., of the Southern M. E. Church assisted by the pastor and Rev. Drs. Holdich and Durbin, of the Methodist Episcopal Church.

In the afternoon, the Sacrament of the Lord's Supper was administered. The services were conducted by the pastor, assisted by Rev. Drs. Skinner, Prentiss and Booth, who had been pastors of the Mercer street Presbyterian Church. Several other clergymen were invited to participate.

In the evening of the Sabbath, after prayer by Rev. Dr. Philip Schaff, a sermon was preached by Rev. John Cotton Smith, D. D., of the Episcopal Church, and an address delivered by Rev. Mancius S. Hutton, D. D., of the Reformed (Dutch) Church.

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Conversations between a Brahmist and his Friend. IX.

Brahmist. The Jews were wedded to their own system. That system raised a wall of partition between them and other nations. They regarded themselves as upon a lofty mountain-top of privilege, while the remaining tribes of earth were in a deep dark valley of hopeless ignorance. Their nationality was to them as the castehood of Brahmins is to them. Jesus did not share in their narrow-mindedness and addressed himself to a great work, of twofold aspect, 1st, to the work of purifying and elevating their faith, and, 2ndly, of communicating this to other nations as well, that there might be one fold and one shepherd. Of course he was obliged to have respect to their prejudices, and not to speak more disparagingly of their system than he could help; but notwithstanding all his circumspection the great mass of the Jews saw plainly that his doctrine was in complete antagonism with their Scriptures and rejected him accordingly.

Friend. But Christians do not disparage the Old Testament, or put it aside. They study it, they teach it, they print it, they distribute it by millions of copies; they claim that it is equally inspired with the New Testament; and they found many of their strongest arguments on its testimony. If it condemns them and their system, as you say it does, and as the Jews say it does, it appears to me strange that they should so confidently appeal to its testimony and take so much pains to make the world acquainted with it. I have heard some of them speak on this subject and what they say is this: The prophecies of the Messiah contained in the Old Testament imply, in the very nature of the case, a radical alteration to be effected in the Mosaic institutions in connection with his advent. Moses announced him as a prophet like unto himself, whom all were to hear under penalty of excision. Now the one thing that distinguished Moses from all the prophets that came after him, was that he introduced a new dispensation; they simply enforced and expanded his institutes, without altering them. But the Messiah was to found a new dispensation; and unless he came to do this, it would be difficult to see why he should come. There was the broad manifest confession on the very face of that Old Testament, that the Mosaic system was temporary and defective, and was to be more or less done away and replaced by something higher on the advent of this Messiah. Then again there are distinct prophecies in the Psalms and other books, of the diffusion of true religion through the earth; all nations should worship the true God; the whole earth should be full of his glory. But this could never be if the Mosaic system remained intact.

Br. Well, you know I do not believe in prophecies or inspired Scriptures.

Fr. I know; but I am simply stating the argument of the Christians as against the Jews. Jews and Christians alike agree that there is a great deal in the ancient Hebrew writings regarding a Christ that was to appear, one greater than the prophets. Christians say that these ancient descriptions are fulfilled in Jesus. He himself claimed to be the Christ; and he and his disciples constantly appealed to those prophecies, as testifying in his favor; and the 3,000 Jews who embraced his faith on the Day of Pentecost did so because they believed that the prophecies were fulfilled in him. You yourself admit that Jesus and his disciples knew more about true religion than any who preceded them; yet it was only as the Christ that they asked men to believe on Jesus; he was either the predicted Messiah or he was nobody; what they asked was that men should search the Scriptures and see whether what they said was true or not. Christians affirm that there are distinct prophecies of a suffering and rejected Messiah; and they affirm that the Mosaic institutions are unintelligible except as we find them fulfilled in a dying Saviour, the Lamb of God who taketh away the sin of the world by making an atonement for them. It is a fact, and a marvellous one, that the Jews have been without sacrifices for eighteen centuries; it is strange that the same generation that rejected Jesus should have seen the overthrow of their city, temple, and institutions and their deportation into all lands. On the supposition that Christianity does not legitimately spring out of Judaism, but was a negation of it, it seems to me a most unaccountable thing that Christians should be able to find predictions in the Old Testament for all the great facts in the life of Jesus, for the peculiarities of his character and doctrine and works and especially for his extraordinary sufferings and death, even down to the minutest particulars.

Br. But the Jews deny that the predicted Messiah ought to suffer. He should come in unrivaled and irresistible glory and power.

Fr. You yourself admit that the actual Christ, (regarding Jesus as the actual Christ,) was the embodiment of a far higher conception than the Christ of their imaginings would have been. We know how prepossessions affect the judgment. The Jews, groaning under the Roman yoke, longed for a temporal deliverer, and limited their attention to the prophecies which spoke of the glory and power that should accompany the Messiah. Even the disciples of Jesus could not understand why he should die until after he had risen; then they saw every thing clearly, and saw that the prophecies had spoken very distinctly of his sacrificial death.

Br. My friend, you allow yourself to be carried too far by the heat of argument. Here you are talking not only of prophecies and of Christ's sacrificial death, but also of his resurrection, just as though these were not the things to be proved.

Fr. The fact is this, that I find in the system, as stated by Christians, a certain congruity and unity, that leads me in speaking of a part to include the whole. My grand difficulty is in making the separation that

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you seem to make so easily. The question between us just now is whether the Jewish idea of the Old Testament or the Christian idea, is the correct one. It seems to me that the latter conception is the one that honors the Old Testament most, and is most in harmony with all the facts of the case. However you may account for them, you do not deny the existence of prophecies of a Christ in the Old Testament. You believe that Jesus is a far nobler and worthier Christ than the one whom the Jews demanded. You greatly condemn the Jews for the course they pursued in rejecting Jesus. Now my own impression is that they very imperfectly understood their own Scriptures, and that Jesus corresponded to the predictions of Messiah, far more than any other would have done.

TO-DAY.

HAPPY are they who understand the meaning of this word. A man may have mastered all other philosophies, but if he is ignorant of the philosophy that belongs to this little word, he is an ignoramus indeed. Ten thousand opportunities have presented themselves to you, ten thousand days have come to you one after the other and stood before you, looking in your eyes and saying 'To-day,' hoping that you would understand its weird significance and awake from the dream-world of To-morrow; and ten thousand times the challenge has fallen upon your ear in vain.

> To-morrow and to-morrow and to-morrow
> Creep in this petty pace from day to day
> Till the last syllable of recorded time,
> And all our yesterdays have lighted fools
> The way to dusty death.

To-morrow and yesterday play into each *other's hands, and the poor victim is cozened* out of existence, having only a shadow of life, as he presses forward to dusty death. The self-deluded mortal sees in the future all the good he desires; to-day is a common thing, a poor creature, a peasant, a churl, a beggar, with nothing to bestow except cares and obligations and injuries more or less pronounced; to be utterly disregarded; to-morrow, some coming morrow has every thing that is desirable and beautiful; to-morrow is the tree of life, man's only hope. What a fatal error. What a deplorable blindness is that which has kept you so many years in ignorance of the true nature and intent of 'to-day.'

Leave your parables and figures of speech,—we seem to hear the poor man say,—I have no time to spend in studying your riddles; tell us plainly what to-day has to offer me, what good thing it places within my reach.

"To-day, if ye will hear his voice harden not your hearts; lest any of you be hardened through the deceitfulness of sin." This is what to-day offers you, and what to-morrow may not offer you. To-day is an envoy from heaven, offering to enable you to hear the voice of God. To-day is itself the voice of God; the voice of the Almighty, of One who has power over your destinies, power over your circumstances, power over your enemies, power over your poverty, power over your ignorance, power over your susceptibilities, your heart, your mind, your all. You are hoping that some poor magician will turn up in the future, and invest you with wealth, or rank, or reputation, and transform your perishable hut into a perishable palace; and you refuse to hear that only Being who has sovereignty over all things and authority to bless you. He speaks to you not from the future; his invitations are not for the future; to-day he speaks, if ye will hear his voice.

If ye will. It shall be as you will. It seems to you a glorious thing that you should have a will, and you are keeping it for a phantasmal future when you shall be able to do mighty works with it, and grasp uncounted riches with it. But to-day is the world to which your will belongs, and in which alone it can work; if it sleeps to-day it sleeps forever. If you will, this very day you shall hear the voice of Him that made you and that has kept you in being all these days, and that knows the havoc you have wrought in the delicate machinery of your constitution, and all that is needful in order that you might lead a divine life and attain to a glorious condition.

Ah, but I shall get little comfort in hearing his voice. That voice will speak to me of duties, will pile obligation mountain-high upon my conscience, will speak to me in tones of thunder about my past neglect and waywardness, will rob me of the few poor pleasures I have, even of the pleasures of imagination and hope. If this is your philosophy of to-day, let me have none of it.

But surely you would not be like the ostrich that hides its head in the sand, and fancies itself unseen. You do not get rid of God by refusing to hear God. He whom you refuse to hear, is he who has made all things, organized all conditions, arranged all circumstances, nor is it possible that the future should bring you to any experience for which his permission has not been obtained. It surely must be a vain thing to hope for any good that is not included in the offers made by his voice, or to hope to escape any evil denounced by it; such hopes are in the very nature of things, manifestly, lying hopes; at your peril you listen to them. It is a mere question of time. His voice you *must* hear, some time or other, some where or other; the longer you despise it and refuse to listen to it, the more dreadful shall be the tones in which it shall at length make itself heard.—The Being that made you and on whom you and all are dependent for life, breath and all things, has something to say to you; what madness to suppose it shall be for your gain not to hear. You evidently think him an austere master, claiming more than he is entitled to; be it so, is there any better to whom you can go? Is there any able to do for you what you think God will not? You know perfectly that there is one only God, and that you can only for a little season make light of his claims. If he is harsh, austere, tyrannical, you gain nothing by refusing to hear him; you are not fastened to this globe by gravitation more absolutely than you are to the throne of God; his will is certain to execute itself on you if not in you.

But is he this austere Being? Are his requirements contrary to your interests? How can you tell, if you do not hear him? It would be a strange thing if God revealed himself in his amiability to one that refused to listen to him. The thought of God's holy law is irksome to you; your sin-loving heart is opposed to it; you are angry because the will of God is not conformed to your will. Well, you can have no hope that God will repent and adopt your view of the matter. Surely, it is a suicidal course, not to hear his voice. Who knows but that there may be a powre in it to influence your heart and will, and give you strength to do his will and cause you to find pleasure in it. Be no longer led captive by the syren to-morrow, singing before you, just out of sight. To-day, if ye will hear his voice, harden not your hearts; harden not your hearts against the gracious voice of Him who would save you from yourself.

WHAT IS TRUTH?

He was transfigured before them. Matt. XVII. 2. Before Peter, James, and John, whom he had permitted to accompany him to the prayer meeting on this high mountain. Peter had profited by the severe rebuke administered, and laid aside some of the elation of self-complacency awakened by the previous gracious testimony. The faith which had expressed itself in his public attestation of the Christhood of Jesus, should now be rewarded. And we may observe that we must have faith in the suffering and lowly Jesus, before we can expect the privilege of beholding his glory. They little dreamt of the glory that was to burst upon their sigh in this sequestered place. Why Jesus should take them so far to find a quiet place for prayer, they could not tell. They said their prayers; talked toget her; perhaps wondered how long it would be before they got any thing to eat; were somewbat tired with their ascent of the mountain, which they have found 'exceeding high'; a disposition to sleep came upon them; Jesus all the while continued in prayer, close by. It would seem from Luke, that the transfiguration took place, and Moses and Elijah in glory, joined him and entered into conversation, with him while they were yet asleep; when they awoke they saw the amazing sight. He was transfigured; literally, metamorphised; his face shone as the sun, his raimant was white as the light. Yet Christ had a body like ours, and an hour after was found with such a body. And we are told that they who are alive when he comes in glory, shall be changed: they shall, in the twinkling of an eye, have a body like unto his glorious body. What the nature of this change, by what process effected, what material element shall be employed in it, we cannot see. We are fearfully and wonderfully made; among the unseen wonders of our organization are electricity and magnetism; in some conditions these attain to luminosity. How essences so diverse as body and spirit are wedded together we know not, nor ho w the latter acts upon the former in the ordinary operations of life, we cannot tell; when the Holy Spirit shall dwell 'without measure' in the Christian, and glorification shall succeed sanctification, what mighty function, what faculties of manifestation may be added, who can tell. The grandest manifestations in nature are often brought about by the slighted possible modification of existing elements; and for all we can see the 'potentiality' of this physical glory has been carried about with him by man, unwittingly, for 6,000 years; and this very glory, it may be, was that which Adam would have attained to, if he had passed successfully through the appointed probation, and which he forfeited with the right to the tree of life, in taking of the forbidden fruit. But let us give our attention to the glorious spectacle which broke upon the vision of the three Galilean friends of Jesus, when they shook off their drowsiness. Three glorified beings and one of them in form like unto the Son of God! looking carefully, they see that this is none other than their Jesus, and listening to the conversation they become aware that Moses and Elijah are the glorious visitants. Here indeed is Messiahship, transcending the highest thoughts of these who had been confounded by the lowliness of the son of Mary. But why is not the multitude here to see? Why should a secluded hill-top witness this celestial coronation of the candidate? Why does it not take place in the presence of the priests, scribes, lawyers, Pharisees, in the presence of all Jerusalem? Ah, Peter, James and John, you have yet much to learn. What is this glory compared with that which has been exhibited to you every day, every hour that you have walked with this Teacher? Compared with the least word in the Sermon on the Mount? Compared with the condescension, forbearance, patience, humility, contentedness, faithfulness, peace, holiness and love, that have been unfolded before you for two years and more? Is it such a transcending thing that the lightnings should leave the clouds and play around the steps of your Lord? Are there

not tiny insects with a life imbedded in light? Christ is the Light of the world in a sense immeasurably higher than can be expressed in this transfiguration; and it behoves you to ascertain, rejoice in and appropriate the glory of his humblest acts and words, the glory of his humiliations and sufferings, before this transfiguration may be witnessed in the world. The Son of God is manifested that he may destroy the works of the devil; but think you the works of the devil in the hearts of men, pride, selfishness, ambition, that these can be overcome by mere physical splendor? Nay, these would be only stimulated and intensified, in hearts not previously prepared by perfect acquaintance with the Man of Sorrows, the Lamb of God that taketh away the sin of the world. You must be crucified with him that you may reign with him. This visible glory is not for those whose ambition would be fired by the thought of it, but whose engrossing aim is to glorify Christ.

Hear ye him. (5). After fifteen centuries He who told the Israelites through Moses of the prophet like unto him, the founder of a new dispensation, that should come into the world, until whose day they were to be governed by the Mosaic laws, now speaks from heaven in the presence of Moses and Elijah, two witnesses of that dispensation, and of three disciples of the new, saying, Hear ye him. And all who are of God, Jews or Gentiles, from this time hear the Lord Jesus and are guided by him in the way that leads to life. We look not for another. His Gospel is the everlasting Gospel.

They fell on their faces and were sore afraid. (6). They heard the voice of the Father. Little did they understand that the voice of the Father had been speaking to them from the lips of Jesus, all along. He that hath seen me hath seen the Father. 'There came such a voice from the excellent Majesty,' Peter said, many a long year after; but took care to intimate that the same voice speaks to us, with even more assurance, in the Scriptures. 'We have also a more sure word of prophecy.' For how came the prophecy? Holy men of God spake as they were moved by the Holy Ghost. So that we have not second hand testimony, but the very voice of God, if we have faith to hear it.

Tell the vision to no man, until the Son of Man be risen again from the dead. (9). Here then was a secret, between Christ and the three. The secret of the Lord is with them that fear him. But is not Christ opposed to secrecy? Does he not repudiate the anonymous? Is there anything in his opinions or his history which needs to be disguised? Does he not walk in the light? Shall the Son of God seek to preserve an incognito? From first to last, Christ's one end in the world is to make a revelation to man of the Father and his will. He is the light of the world. He is a teacher, and in all teaching there must be an order observed, and certain truths must go before others; just as in building a house the foundation must precede that which is superposed. There was a keeping back of certain truths by Christ, not for the purpose of deception, but for the contrary purpose of more full and accurate communication. So this fact of the transfiguration was to go unmentioned till after the decease which he should accomplish at Jerusalem, and his resurrection from the dead; for the self-same reason that hindered the constant display of this material glory, and caused him to go about in fashion as an ordinary man. There is a law of development running through the entire revelation of God, from the day of Adam's fall to the days of the apostles; we may say even till our own days, and to days yet future; seeing there is so much in the Bible that has not yet been overtaken by any, a fulness of meaning still transcending all that the disciples have ascertained. There are transfigurations of the word of God in reserve for those who shall meditate rightly therein, surpassing all that has been yet seen on this earth of the glory of God in the face of Jesus Christ. But no one may reach these except he begin at the foot of the ladder and go up step by step.

From what we know of the character of the apostles in those days, we may well believe that it was rather a trial to them to keep such a wonderful secret to themselves during the seven or eight months that remained of Christ's ministry. And from what we know of the heart of man, we may well believe that their imagination must have been greatly fired by this vision of Christ's glory; ambition would find in it some material for its cloud palaces; the grand corrective to which the words of Christ directed them, his death at Jerusalem, they let slip from their minds. And perhaps they were enabled to keep the secret by the idea that they, the three, were to have a peculiar part in the glory that was to be revealed. And this may have had something to do with the application which the sons of Zebedee induced their mother to make. Thou will guide me by thy counsel and *afterward* receive me to glory. If we suffer with him we shall reign with him. And the thing that has caused the ruin of the Jewish nation is that they surrender their imaginations to the glory without surrendering their will to the rugged way that leads to it. A Messiah transfigured and transfiguring, a Messiah with divine rewards and no tasks, one who accepts them as they are, children of God because children of Abraham, the terminus of their national trials instead of the commencement of new spiritual trials and humiliations, such they look for and not finding, make terrible shipwreck with their argosy of hopes.

Epitome of News.

Saturday, November 26.

—Rs. 30,278 have been contributed in Bombay for the War Relief Fund.

—A man of the cowherd caste was hanged at Mhow on the morning of the 22nd inst., for the murder of a dhoolee bearer. The murder was committed for the sake of Rs. 40 only.

—In the siege of Strasbourgh there were 241 pieces placed in battery outside the walls. During the 31 days over which the regular operation extended these fired 193,722 shot—that is, an average of 6,249 per day, or 269 per hour, or between four and five per minute.

Monday, November 28.

—The Bishop of Calcutta preached yesterday at the early morning service in Trinity Church, Sonapore; in the forenoon at Byculla Church; and in the Cathedral in the evening. The Cathedral was crowded.

—The Penal Code Amendment Bill has received the assent of the Viceroy.

—Mr. Justice Bayley has decreed a divorce between Anne M. and George Whittaker. The latter, originally a soldier, was in the Bombay Police for some time. He married a girl of 13 at the Byculla Church in 1852. Since 1863 he has left her to shift for herself.

—In a case before the High Court a Maharaj, addicted to alchemy, was the defendant. The following is from the report:

Mr. Anstey cross-examined—You have, said the learned counsel, told us you read prayers and sell medicines, are not you a Jain priest?—A. Yes.

Mr. Anstey—Is not the cause of dispute between you and the prisoner about a married woman who is concubine to both of you?—A. No.

Mr. Anstey—Is not Choonilall your pimp?—A. No.

Mr. Anstey—Is there any harm in that, according to you?—A. Yes.

Mr. Anstey—Is it not a fact that every Jain priest is of spurious progeny—that every one is illegitimate?—A. It is.

Mr. Anstey—And that they keep up their succession by adoption?—A. Yes.

The case was dismissed, but the Judge thought the Police would do well to look after both parties.

—The correspondent of the *Daily News*, describing the capitulation of Metz, says:—"It was just beyond Les Bottes that I met the first French soldier—a cavalryman of the line. The fellow was as drunk as he well could be to be able to move at all. He staggered forward in tacks, dropping his kit piecemeal, as he came. At a bend in the road behind Four-á-Chaux, I came upon the head of the prisoner column, marching onward for their reception at the Brasserie. The men were in a very miserable state, covered with mud, wet, sodden seemingly, indeed, through and through with wet, many of their faces blotched and scabbed with scurvy, and quite one-third in a state of drunkenness. Not a few were in a state of bestial drunkenness, their clothes disarranged, and decency utterly disregarded. A little farther on, and right and left, lay the great bivouac before Fort Belle-Croix. The troops were being collected by their offices in *peloton* previously to being marched out, and several columns were already converging on the great *chaussée*. As each body got the order to go forward a cheer came from the slovenly and dislocated ranks, and from the columns on the march there broke out at intervals a fitful chorus of some lively marching song. Most of the officers were grave, taciturn, and downcast. Surely they must have despised the reckless throng which they nominally commanded. The demoralisation of the Metz army is not so great as was that of the Sedan army, but it is very great. The men obey their officers and regard the sound of the bugle after a fashion, but it is evident that they are utterly unaffected by the catastrophe which has befallen the arms of their country, and are eager only to get somewhere where a full meal of victuals awaits them. Poor wretches, after all it is not fair to be too severe on their disorganization. How near actual starvation they had come to before their leader would give up the game I shall narrate before I conclude this letter." "The troops have suffered fearfully. For days at a time they have had no bread ration at all served out to them, and have had to live wholly on lean horseflesh. Of these animals over 50,000 have been consumed during the siege. It is a curious fact that folks with so great a genius for cookery as the French, should have been indebted to the Prussians for a wrinkle in this line, but such is the case. There are still some 600 Prussian prisoners here in the town—taken at intervals during the siege. These fellows, when they got their horseflesh, treated it as they do their own ration meat—chop it up into minced meat with onions and meal, then consolidate it into a block and fry it. This the Prussians called "klopp," and the French "klopp-"ified their horseflesh in imitation of the Prussian tactics. But no device can make palatable the flesh, or rather the sinews, of the miserable screws to which have been reduced most of the horses in Metz. The divisional chaplain of the Guards has just told me that he, the day before yesterday, gave a pound of bread to three captains—all noblemen—of the Imperial Guard, which was the first bread they had tasted for three days.

Yesterday afternoon, when the news of the capitulation was made known, there was a sort of revolutionary riot in Metz. The Garde Nationale made a display of refusing to give up their arms, ran to the Place d'Armes where they congregated in large number and several shots were fired. The cathedral rang the alarm bell and the shops put their shutters up. The mob, composed in a large proportion of civilians, laid hold of an officer of the Imperial Guard, and holding pistols at his head, forced him to carry in the front the Republican flag. A hint from the mayor that the Prussians would be sent for to put down the disturbance had its effect, after the *gamins* had roared themselves hoarse shouting "Vive la Republique! There were also some clamours for Bazaine's lifeblood, but the Marshal with great discretion remained in his quarters at Ban St. Martin."

—On the 31st. a riotous armed manifestation took place at Paris in front of the Hotel de Ville, where the members of the Government were detained prisoners for several hours. A Committee of Public Safety and of the Commune of Paris was established, comprising Messrs. Ledru-Rollin, Victor Hugo, and Gustave Flourens. Towards 8 P. M General Trochu and Messrs. E. Arago and Jules Ferry were released from the hand of the rioters by the 106th Batttalion of the National Guard. Messrs. Jules Favre, Garnier-Pagés, and Jules Simon, however, remained prisoners till 3 A.M. when battalions of National Guards under the command of M. Jules Ferry hastened in great number to the spot, dispersed the rioters who had assembled in the Hotel de Ville, and restored order. These disorders appear to have been organized by partisans of the 'Commune' and adversaries of the proposed armistice.

—Lord Marcus Beresford and Mr. W. Hope Johnstone have been fined by the Lord Mayor of York for being disorderly in the street; the former having also had to pay 20s. and costs for driving at the rate of seventeen or eighteen miles an hour through the street at night.

—Mr. Hayward's body has been found, identified, and buried.

—*Times of India*: "A very painful occurrence is reported from Edwardesabad (Bunnoo), which took place some ten days ago. It appears that the Assistant Commissioner and an officer of the garrison, were walking in the neighbourhood of the Cantonments; and, having crossed a wall to enter a field, were stopped by the proprietor, who grumbled at the trespass. His manner appeared insolent to the Assistant Commissioner, who struck him on the side of the head

with a stick. The native died almost immediately after. Inquiry is being instituted."

—Same, London, Oct. 28: "Much dissatisfaction is felt amongst the officers and crew of the newly commissioned ships *Audacious*, *Vanguard*, and *Terrible*, new ironclads, in consequence of the stability of the several ships not having been tested and thus their being ordered to sea without knowing the centre of gravity of their respective ships. Singularly enough, the late Captain Burgoyne and the officers of the *Captain* were alike kept in ignorance upon this most essential point. Surely the Admiralty do not desire another ship to be lost, merely for the want of a trifling precaution."

—The *Captain* Relief Fund in England amounts to £32,000.

—*Indian Mirror*: "We therefore notice with satisfaction that the steps taken by Government to train up our ignorant native *Dhais* in the practical duties of midwifery are being gradually extended and bearing good fruit. In September last was opened the class for training the native midwife in the Medical College of Calcutta. Since then the Mitford Medical School at Dacca has also commenced to train up a few native *Dhais*, and the same course of instruction is being also given to the same class of native women in some of our dispensaries not only in Bengal but also in the North-West, the Punjaub, and the Central Provinces."

—A Native temperance lecturer in Bengal says: 'The reason why our young men are so addicted to the vice of drunkenness is, he supposed, the encouragement they receive from Europeans at dinner parties where they imbibe a taste for sherry and champagne.'

—The *Dabdaba-i-Sikandari* of October 31st, under the head of Lucknow, says of the Contagious Diseases' Act:—

"Honest women are solicited, and if they refuse, are reported to the Police as prostitutes. By suborning false witnesses, the case is proved against them and they are brought on the register. One woman thus sentenced recently threw herself into a well at Golagunj, and it is apprehended that many such suicides will be attempted unless Government takes some measures to check the evil."

Tuesday, November 29.

—The *Madras Observer* has a notice of the baptism of three adults in Madras, by the Rev. W. T. Satthianadhan: "The convert whose baptism has excited the most sensation, both from his own respectability, and from the number as well as wealth of his relatives, is a Moodelliar from Sadras, a man of good position and cultivated mind, who has not only withstood with equal firmness and meekness every attempt to win him back to the gods of his fathers by pecuniary advantages offered to himself, but also (as we have been informed) the yet more tempting offer made by a rich relative to adopt his two children, and settled all her fortune upon them, if he would only give them up to her and take his own way. For sometime he considered the matter; then said, 'He could not sell the souls of his children for money,' and brought them with him to the baptismal font. Let us hope that his wife, who at present keeps aloof, may be induced to join him."

—The document professing to be a history of the Campaign of 1870 by the Emperor Napoleon, is noticed by the *Bombay Gazette*: "He knew that his army was numerically inadequate and that his sole chance of success lay in rapidity of movement; but, considering that he was anything save a military genius, one would be amazed that he allowed himself to be hurried into war, did not this document make it plain that the Emperor of the French had ceased to be his own master. Nevertheless, with looks of sadness he studied the map, and planned a campaign. He intended to concentrate 250,000 men on the Rhine, pass that river at Maxau, where the railway to Carlsruhe crosses the stream, force the South Germans to be neutral, and then hurry to encounter 'the Prussians.' But when he came to try it, lo, the military machinery would not work; the railways failed, the system failed, defects known to exist—for he says they were veterans of fifty years' standing—became visible. He could not lay his hand on men or artillery, or transport, or stores. An excessive centralization, born of deep mistrust and a greed for power, paralyzed the boasted organization. As we read we encounter the words 'routine,' 'deceptions,' 'illusions'—the Empire, it seems, was a house of cards; if so, we only take his confessions as they stand, what are we to think of the Emperor who, for twenty years was master in the house, and to a great extent the builder thereof? One would think, from the tone of his writing, that he really thought himself not responsible for the 'defects' which he so frankly describes; but that, unconscious that they referred to himself, he was repeating again in exile, the severe criticisms he directed against Louis Philippe in the *Pas de Calais*. Yet he was not unconscious—only incorrigible; for he throws the blame on inveterate habits and the Chambers—the Chambers, which he packed with official candidates, wherein he had a majority for nineteen years, which he never trusted with an iota of real power!"

—*Pioneer*: "One of the most arbitrary and unjustifiable of the terms imposed on prostrate Prussia by her ruthless conqueror, the first Napoleon, has directly contributed to the attainment of the crushing retaliation she is now inflicting on her conqueror. One of the conditions most sternly insisted on by the victor, and most bitterly resented by the vanquished, after the overwhelming series of blows struck in the Jena campaign was, that Prussia should never maintain a larger standing army than 42,000 men. The letter of this restriction was observed, but the spirit was diluted by the adoption of so very short a period of service not exceeding three years—that in the course of a limited period it came to pass that nearly every male adult in the country was a trained effective soldier."

—The *Times of India* announces the death of H. H. the Gaekwar. It occurred yesterday at 2.30 P. M.

—Mr. Robert Knight, in the *Star of India* designates the Prussians as "the buccaneers of North Germany."

Wednesday, November 30.

—Hongkong, Nov. 15: "The Chinese Government have proposed terms of settlement of the Tientsin difficulty by a payment of 250,000 taels, to be taken from the Customs duties, and the execution of twenty natives. The officials escape altogether, on the ground that to punish them would cause embarrassment to the Government."

—Melbourne, 8: "The Victoria Parliament has been opened. The opening speech regrets the diminished revenue caused by drought and floods, and states that the finances are sound. It promises legislation for education, and insolvency, and the licensing of mining. Preparations are being made for Colonial defences. Renewed floods have taken place, involving heavy losses."

—The pupils of the Indo-British Institution have presented a handsome copy of the Bible to Mr. Ch. Peters, Head-Master, on occasion of his leaving.

—A correspondent of the *Bombay Gazette*, writing about pilgrimages, says: "The indirect consequences of these pilgrimages are infinitely worse and the victims far more numerous than those of the ceremonies of Suttee or Juggunauth. There is perhaps no manner in which cholera could more easily originate or be more widely spread than among the pilgrims who flock to the temples of Pundurpore, Jejure, and elsewhere. After weary marching for days, during perhaps the most unhealthy months of the year, the pilgrims are subjected to all the evils of overcrowding amidst necessarily defective sanitary arrangements. Then follows as an additional incentive to disease a night's vigil and a day's fasting. Could any better preparation for cholera be made or imagined? And then the pilgrims scatter and spread the disease to the four winds of heaven, and who shall say where it stops? Is Government justified in standing calmly by and permitting its subjects through folly, superstition, and a blind worship of custom, to spread the deadliest scourge which ever afflicted the human race?"

He would have the pilgrimages prohibited.

—It is said the Chord Line is not to be opened for some months yet.

—H. E. the Governor has returned from Mahabuleshwar. He proceeds to Kattywar on Saturday.

—In the course of the hearing of a case yesterday Mr. Justice Bayley, remarked: "Well, as to believing what a man says on solemn affirmation it is absurd, after the mass of perjury one hears in that witness-box every day, which is something frightful."

Thursday, December 1.

—*Times of India*: "We hear that a tiger has made his appearance on the road between Coorla and Tanna, and that within the past few days several persons have been severely injured by him."

"There was an usually large attendance of the clergy and laity at the celebration of the Holy Communion yesterday morning. Among those present were, the Metropolitan, Lord Bishop of Bombay, Archdeacon, and many of the clergy of the Diocese. In the afternoon at three they assembled at the Bishop's residence in accordance with a requisition convened by circular to discuss certain points, chiefly connected with the internal discipline of the Church, and the management of the various Missionary Societies."

—*Bombay Gazette*: "Respecting the abrupt departure of the late Gaekwar we have received some authentic particulars. His Highness was residing in his country palace of Mokumpoora; and, we are told, had been unwell for some days previously to his death, but no one anticipated any serious result. On Sunday he declared himself better, and pursued his daily avocations much as usual. On Monday he rose as usual and came downstairs, and although far from well, nothing occurred to indicate danger, until about noon, when he himself said he felt seriously ill. He went into a small room on the groundfloor, and lay down on a mattras. But from that moment he grew rapidly worse, and about two o'clock died calmly and peacefully surrounded by his friends and attendants. At an earlier period an express had been sent for Colonel Barr and Dr. Remington, and they drove at speed to Mokumpoora. Unfortunately they were too late, reaching the palace a few minutes after His Highness had expired. It would be absurd to conceal the fact that suspicion of foul play rose unbidden in the minds of many when they heard of his death; but we may positively state on unimpeachable authority that His Highness died from natural causes."

The Residency Surgeon examined the body at 3½ P. M. and satisfied himself that death had resulted from natural causes.

—The Diocesan Board of Education want seven laks for building purposes and endowments.

Friday, December 2.

—The Gibraltar-Lisbon section of the Falmouth-Malta Cable is interrupted.

—General Tremenheere is to succeed General Sir E. Russell as Resident at Aden.

—*Bombay Gazette*: "The P. and O. Company has determined to take its steamers from the Marseilles line and to run them instead between Alexandria and Brindisi. This arrangement will come into force with the mail which leaves Bombay on the 10th inst, and the rates for passage from Bombay to Brindisi will be,—first class, Rs. 700; second class, Rs. 460."

—Shanghai, Nov. 1: Contrary to general supposition the Foreign Ministers did not protest against the execution of the men *supposed* to have been concerned in the Tientsin massacre. Sixteen of those, some of whom were no doubt implicated though not leaders, were decapitated on the 19th for a crime of which they were only guilty in an inferior degree to others, who have been allowed to escape. There are yet four more to be executed, they are the supposed murderers of the Russians but the Russian Consul General has refused to allow them to suffer until he has examined them and satisfied himself that they are really the guilty parties.

—Deaths last week 327. By cholera, 18.

—The Egutpoora police seem not to be very sagacious. They were persuaded by a gaol-bird to fire upon respectable inhabitants of the place in the belief that they were dacoits. They then beat them severely. 23 were arrested and kept seven days in duress. They should bring an action for damages.

—Dr. Pelly, Dty Ins. Gen., has gone to Punderpoor to enquire into its sanitary condition.

—The Bishop of Calcutta preached in St. Mary's Church, Poona, on Monday evening. The *Deccan Herald* says: "With the deepest solemnity he pronounced the striking words of it—"Thine arrows stick fast in me." The attention of the large audience was at once arrested. As the Right Reverend Prelate proceeded with the development of his subject, the attention of all became more and more rivetted. When he concluded, all were more eager to hear than when he began. A more simple, earnest and practical sermon was never preached The youngest could understand it: the most mature mind could find enough in its clear depths to occupy its profoundest thoughts."

—The *Hindu Reformer* on the late Gaekwar. "That he was not educated or enlightened cannot be said to be much his personal fault; but we believe that for his continual blindness to the defects of his administration our Government and their offi-

cers are largely to blame. By their passive acquiescence and even encouragement in the course he followed and the active flattery of the low and illiterate crew by whom he was surrounded, he was led into the belief that he was leading the typical life of a monarch. While the Agents of our Government in all States and Principalities are trying toexert their influence to secure some measure ofpr o gress and improvement from the Rajas and Nawabs to whom they are accredited, the Residents at Baroda have been supremely indifferent to any such idea. It has been said that this conduct is due to their unwillingness to interfere in the internal affairs of the State ; and we should be the last to wish for interference with the rights of any Native Prince. But we should like to know why British armies were marched when the Waghers rose in rebellion from a sense of wrong. Was it not an *internal* affair of State? It was certainly no foreign invasion. And if the treaties required our Government to protect their ally from internal as well as external foes,do they not require them to prevent oppression or fiscal mismanagement against which the people have no help? Not only this. While the general public think the State of Baroda has been mismanaged, the Residents are believed to have been sending rose colored reports about its administration, and whether from this evidence or not, the Government voluntarily gave up one of the most effective means of exercising control, viz., their right of on the veto nomination of the Chief Minister to the State. Then, again, the British officers at Baroda have been in very intimate social relations with the Guickwar. They have eaten and drunk out of his splendid hospitalities and danced and chased with him and glowingly described him as looking on these occasions *every inch a king*. His liberal grants to public objects beyond his territory have been also befittingly belauded and we are assured Khundarao Maharaj highly prized the good opinon of our Government and of its officers. And if this be so, was it not a matter of surprise that they never put him on the right track as to some of the public conditions of their good opinion? And was it a surprise that he, an illiterate Maratha, should have misinterpreted this good opinion lavished on him officially and privately?"

INEBRIATE ASYLUM AT BINGHAMTON.

THE PHILOSOPHY OF THE CURE : THE SYSTEM PURSUED : FAILURES AND SUCCESS.

By one of the Patients.

The State of New York was the first American commonwealth which established and has maintained an institution devoted exclusively to the treatment and cure of that peculiar disorganization of the body and the mind, which often results from the alcoholic habit. Her noble foundation at Binghamton has just passed beyond the stages of experiment, for experiment it is no longer. Without attempting any discussion, the writer proposes to offer some of the results of personal observation made by him during a residence as a patient, extending through nearly six months.

Many persons who have not carefully studied bodily and mental phenomena, deny that the word cure is at all appropriate to the inebriate ; they assert that as the alcoholic habit is purely voluntary, it must be abandoned solely by an act of the will, and that it may always be thus overcome, no matter how closely it may have bound its consenting victim. The fundamental question then at once arises—"Can the inebriate be cured?"

In order to give any correct and satisfactory answer to this inquiry, we must first fix the meaning of the term "inebriate," and define with accuracy the mental and physical condition intended to be described by the word "cure." Undoubtedly the vast majority of persons, and especially those who have become addicted to the use of alcohol, have a very confused and imperfect notion of the object of an Inebriate Asylum, and of the results there reached. They assume that the institution discharges its patients either with an appetite and desire for stimulants entirely destroyed, or with the body so fortified that their moderate use may thereafter be indulged in with impunity. Of course these assumptions are absurd. for if the curative process could work out such a result, it would completely change the physical and mental constitution of the patients subjected to its operation, and make them stronger to resist the effects of alcohol than they were before the poison was first tasted. What then is meant by an inebriate and by his cure? Without now stopping to inquire into the effects of alcohol in all cases, it is enough to say that there are persons whose physical constitution and temperament are such that alcohol once used becomes to them a necessity ; the brain and nerves by virtue of some primary tendency welcome the intruding force and require the repeated stimulant, until at last they demand it with a vehemence which admits of no denial ; the alcoholic habit is thus fixed, and the whole system must be wound up each day by increased doses of the poison, before either the mind or the body can perform their usual functions. Such persons are inebriates, and are none the less so because the use of alcohol may never be pushed by them so far as to produce complete intoxication. There are thousands and ten thousands who accurately answer to this description ; they are not secluded from society ; they are found in every profession and business ; they engage in all the activities of our national life. I need say nothing of the inevitable result. What is the cure? Certainly not the complete destruction of the appetite or the original constitutional tendency, for that is impossible. Certainly not that physical change which will permit the use of alcohol in future, for such a reorganization of the body is beyond the reach of medical science. There is no Medea's caldron from which the inebriate may emerge and enjoy a perpetual youth of self-gratification. The cure consists solely in producing once more such a condition of the mind and the body, that complete abstinence from the stimulant may become possible. The very fact that the alcoholic habit has been created, shows that abstinence is necessary, for it demonstrates that primary constitutional tendency which no appliances can remove, and which admits of no dallying. Others may perhaps use intoxicating drinks with safety, but a bitter experience has proved that the former inebriate cannot for a moment relax his restraint upon the appetites which, once slumbering, then aroused, have been again composed to sleep. He cannot be made stronger than he originally was, and if he can be placed back again into his primary condition, he must be content ; the only cure possible to him has been wrought.

The Inebriate Asylum professes to accomplish this, and only this. The theory upon which this is established is briefly as follows : The inordinate use of alcohol finally produces a mental lesion which is really a species of insanity, is a form of moral insanity, because the will-power is diminished, and the victim finds it almost impossible,—in the vast majority of cases absolutely impossible,—to escape from the miserable and debasing thraldom by his own unaided efforts. This weakening of the will-power has not, however, proceeded so far in most instances as to preclude the opportunity and necessity for voluntary action on the part of the patient in the furtherance of his own cure. In fact, we know that in many other species of conceded mental disease, the process of restoration consists chiefly in requiring the lunatic himself to resist and finally to overcome the morbid tendency. But the practice of inordinate alcoholic stimulation also produces a terrible derangement or lesion of the brain and of the entire nervous system. Somehow or other the brain and nerves cry out for the poison. Deprived of it they refuse to perform their proper functions, and avenge themselves by torturing the unhappy victim. Through them all the other vital organs feel the shock and yield to the attack ; the stomach becomes inert ; healthful food is rejected and its place is supplied by the ever increasing quantities of alcohol ; the heart sympathises with the shattered nerves ; sleep finally deserts the wretched sufferer, and night is looked forward to with horror and back to with shuddering, as a time of agony and terror indescribable. The theory then in its entirety assumes a derangement of the brain and nerves producing a partial derangement of the mental faculties.

The methods pursued in effecting a cure correspond to this double condition of the patient ; they unite the most scientific medical treatment with all those appliances which directly act upon the will. The reader must dismiss from his mind, once for all, the idea that there is any strange process by which a magical change is wrought, or that any specific is resorted to as a remedy. Influences purely moral and voluntary form an essential part of the curative system. The patient must be left with some power of choice. Kept away from stimulants, he must not be as physically secluded as in a prison. An opportunity is given him for calm reflection, for a contemplation of the actual past and of the possible future ; his moral sense though blunted is appealed to, his will, though weakened and tottering, is encouraged and called into action, and he is led to achieve triumphs over himself, each one making him stronger for another and hastening the final victory. This element of the curative process is indispensable, is involved in the very notion of a restored will-power. No person must therefore expect any permanent benefit from the Asylum unless he settles the question at once that he will aid, not resist his own reformation. But the deranged and disorganized bodily condition of the victim of alcoholism requires a treatment directly medical and sanitary, and this reacts upon the will and aids in the recovery of its natural power, as i is through the physical lesions that the mind is primarily affected. There can be no permanent cure until the brain and nerves have been brought back to a healthy state. To this end retirement from the ordinary pursuits and excitements of the every day life, quiet, regular habits, long continued abstinence, exercise, pure air, and a nourishing diet are necessary, and form a large part of the remedial system ; but there must also be the watchful eye and the constant help of the physician skilled in those obscure manifestations which indicate the nervous condition. Here the results of the most recent physiological investigations, and of the highest medical science, can be applied in aiding nature in her work of restoration. By this combination of means, physical and moral, the man once so apparently lost to society and to himself, once the slave to a tyranny equally loathed and obeyed, may be sent forth with a body vigorous and active, with a brain clear, with nerves steady, and with a will strong to commence anew the contests, achieve the successes, and to bear the disappointments of life.

In its practical operations, the Inebriate Asylum partially fulfils its design ; that it does not so completely is the fault of a portion of its patients, and not of its theory nor its methods. The writer is able to say, from his own personal experience and from a careful and extensive observation, that there are at all times a large number of persons inmates of the institution, upon which the system works out all of its anticipated results. These gentlemen resort thither voluntarily concious of their own situation, and anxiously desiring a radical and permanent cure. They gladly yield to all the good influences of the place. Availing themselves of all the sanitary measures in use, they at once commence and prosecute the systematice training of their own wills. To them comes the success, the joy, of deliverance, the hope of the future. To them is indeed opened a new life.

J. N. P.

WHAT IS LIFE DOING FOR ME?

GEORGE L. WALKER.

A very important question for me, as well as for every other young man, is, *What is life doing for me?* Am I getting the good of it? Am I acting on a right theory of its value? I see men acting on very dissimilar theories of the value of life. They get very different results out of it.

Now what is a *right* result? I want a sound theory, for I cannot afford an unsound one. There is no coming back to try over again. This little span through which I am passing must give me its best, for it is all of this kind of life I am to have. Perhaps I can get a hint or two towards an answer by looking at some people around me.

Here is my wealthy neighbour Mr. B. Life, to him, is what it brings him of property. His theory is : Life is worth what it does in making a man rich.

But that theory will not do for *me*. I only need to look at Mr. B. himself, to see it is too scanty to answer. It does not meet his wants. When his child died last spring—When the Wall street panic came last October—I saw his theory failed him. Nay, it fails him every day. A hundred wants look out of his eyes unsatisfied. His theory is too narrow for him even now, and to carry it over into the future, is to make it shrivel up altogether. "Our best garments are without pockets."

I look then, to my old school-friend W. His theory of the conduct of life is the gaining of happiness. Life does its office for him, he thinks, when it brings him pleasure. But I cannot hide from myself, that, under this theory, W. has been going downward ever since I knew him. He has been hardening and contracting. His theory ignores all obligation to others. It makes him heartless. It shuts him up in his own interests. Besides, I see also, that W.'s theory of life leaves very many persons hopelessly to fail of good. The sick, the oppressed, the very poor, cannot be provided for on any such plan. If enjoyment is life's end then

for multitude the end must fail. W.'s theory will not do for me.

Two other men often pass me on the street. One is D.,—the great student; the other is M.,—the great politician. One is the most learned—the other the most influential man I know. D. thinks life is worth what it gives him of knowledge; M. what it gives him of power. But I know both of them well enough to see that the theory of neither is adequate. D. is by no means useful in proportion as he is learned; and M. by no means happy in proportion to his influence. Life is not doing for them what ought to content a man. They are making splendid failures.

I look, then, at one other man. R. is head bookseller at the establishment in which I am. He is an old man now. His life has been a very eventful one. He has known what it was to be a fondled child of rich parents; then an impoverished orphan; then a struggling youth thrown on his own resources; then a wealthy merchant, the head of his own home; and now, finally, after a period of disaster in business and affliction in family, he has been ten years keeping books on a scanty salary for the somewhat closehanded firm we both serve. I asked the old man one quarterday some years ago, as we each of us received our meagre stipend for three month's work:—"What's the use of life on these terms? What do you get good out of it?' I have never forgotten his answer. "I get all that any one can." was his reply; "Life's only worth is what its discipline amounts to."

"*Life is worth just its discipline.*" The idea was a new one to me then. It came to me at a moment when I was bitter and sore. But, as I said, I have never forgotten it. It clung to me. And the more I thought of it, the wiser it seemed. And the longer I have lived, and the more I have seen and done since then, the truer has appeared the old clerk's theory. I have adopted it as my own.

And I have done so, because it fits, more than any other one, all *parts of life* and the life of *every man*. Let me show you how it does so.

In the first place it fits *every man's* life. We are put into this world to be trained. We came empty handed into it, and we go empty handed out of it. And that shows us that the good of *life is intended to be an interior thing*. It is *something a man can have, even when his arms* lie crossed in his coffin. And that good is his discipline of spirit. The training and culture of the soul, is the great matter. How a man feels towards God and towards his fellow men, is the question which life's discipline decides; what his influences are, what his principles, what his satisfactions,—*these* are the things life determines. If man has a soul, and is to live forever, these mottoes are the great ones of life. The theory, then, fits "every man."

But see, too, how it fits "*all parts*" of every man's life. If the good of life is what its discipline amounts to, then there is no circumstance of life which may not be without its profit. Is a man rich? Why, then, he has the discipline of wealth. How he uses riches is the trial question for *him*. Is a man poor? Poverty is his trial experience. How he bears want, is the important problem for *him*. There is not a circumstance of any man's life, prosperous or adverse, but in this theory of the "value of lifes" finds its place. And each circumstance, in its turn, may equally secure life's good. A man may be gaining it when he is accumulating wealth, or when wealth is fleeing from him; when he is healthy, or when he is sick; when he rejoices, or when he weeps. *Discipline is accomplishing its purpose.* He is getting the good of life.

"What life is doing for me," then, is a question which has, for a good while, turned my thoughts inward instead of outward. I don't expect to find my answer in a bank account. I look not first to see whether life is going well, in such matters as social standing, political preferment, or literary repute. I ask myself, in quiet hours, "Is the discipline of life making me humbler, stronger, more patient, more Christian?" "Is life doing this best thing that it ever does for any one, fitting me for usefulness in the present, and for a readiness to meet whatever comes after?"

I try to be able to answer that question affirmatively. And when I am able, it does not trouble me much to be poor, or disappointed, or lonely. I am still getting the "good of life." Nobody can rob me of *all* that is best in it. The theory fits the case fully. "Life is worth just its discipline;" and that discipline is securing my good.—(*Association Monthly*, organ of the Young Men's Christian Association in America.)

TELEGRAPHIC NEWS.

London, Nov. 25th.—Thionville has capitulated.—There has been fighting near Amiens. The French repulsed the Prussian advanced guard.—Bavaria has signed a treaty, by which she enters the German Confederation.—The Berlin Parliament has been opened. The Speech from the Throne says that the King rejoices at the unprecedented German victories in France. He believes that country will recommence the war at the first opportunity, and therefore insists that the conditions of peace must include, as a barrier, at least a partial restoration of the formerly conquered German country.—The King demands a war grant of 100 million thalers.—The American General Butler has made a violent speech at Boston against England.

26th.—The Germans yesterday were half way between Le Mans and Vendome.—The reply of Prince Gortschakoff to Earl Granville arrived yesterday at the commencement of the Cabinet Council. It will be discussed on Monday. Russia maintains her position, but is willing to negotiate.—The French claim some small victories near Amiens and at Dijon.—Skirmishes continue to take place near Amiens.—200 guns and 4,000 prisoners were captured at Thionville.—A decree has been published in the "Official Journal" of Saint Petersburg granting furlough to those soldiers whose service will expire in 1871, 1872, and 1873.—In a speech made by the Emperor of Austria at Pesth His Majesty laid stress on "the recent fresh grave complications."

27th.—A battle near Orleans is imminent.—Preliminary reconnoitering engagements occurred on Friday and Saturday from Montargis to Chateaudun. The Germans finding the French right was strong advanced a large force on the French left, but were repulsed at Neuville, Artenay, and Bron. The French line, however, being too much extended, is being withdrawn on Orleans. Chateaudun will probably be evacuated.—Renewed fighting has taken place near Amiens. The French claim to have gained the advantage. The Austrian Ministry have resigned.

28th.—The *Times* and *Daily News* published telegrams from St. Petersburg and Versailles, asserting that a Conference has been agreed upon to settle the Black Sea question.—The Germans claim the victory in the reconnoitering engagements before Orleans.—An official despatch from Tours states that after a battle, which continued all day yesterday near Amiens, the French retreated.—The fortress of Lafon has capitulated.—Prussia has proposed a Conference for the settlement of the Black Sea question.—The German account of the battle before Amiens state that the French Army of the North was driven across the river Somme into entrenchments having lost several thousand men.—General Werder defeated the Garibaldians during Saturday and Sunday, near Lyons.

29th.—The French have evacuated and the Germans have occupied Amiens.—A battle is believed to be progressing between Chateaudun and Montargis.—The German right threatens Tours.—The *Times* publishes Earl Granville's reply to Prince Gortschakoff. It is firm and decided, and intimates that verbal claims will be met by protests, but acts violating the Treaty of 1856 must be met by acts of repression.—England's attitude being clearly defined, she can afford to discuss the question at the proposed Conference, but a withdrawal of the Russian Circular is necessary.—Prince Frederick Charles of Prussia announces that yesterday a superior force attacked the Tenth Corps between Montargis and Pithiviers. The Germans concentrated their forces until they were reinforced by other divisions. They are declared to have maintained their position, and to have captured several hundred prisoners.—The German loss was 1,000 men.

30th.—The French account of the fighting between Montargis and Pithiviers, states that the Germans were repulsed with material loss, and that the French captured many prisoners and one gun.—General Bourbaki has been appointed Commander of the 19th Corps.—The English gunboat *Plover* has captured an American schoolner for violating the fishing laws. The captain and the crew are held prisoners.—The object of the French attack on the 28th was to reach Paris via Fontainbleau. After the battle the army of the Loire withdrew.—A sortie was made from Paris in several directions on Monday night, but was repulsed. and 1,600 prisoners taken. The German loss was 200 men.—The French Army of the North has retreated to Arras.—Lord Lyons has asked the Tours Government if France will send a plenipotentiary to the Conference on the Black Sea question. A peaceful solution is still expected.—Keratry has resigned.

Versailles, Nov. 30th.—Later reports show that the greater part of the Army of the Loire were engaged on Monday, and were completely defeated. 1,000 Frnch were left dead on the field and 1,700 unwounded prisoners were captured. More prisoners are arriving.—England and Russia have accepted the Conference.

Tours, Dec. 1st.—A fresh sortie was made from Paris on the morning of the 29th. The French carried the German positions at Choix and Epinay. General Ducrot crossed the Marne at noon, on the 30th. Desperate fighting took place at Champigny, Briesur-Marne and Helliers (Villiers) sur-Marne. The French maintained their positions outside Paris on the evening of the 30th. The battle was continued to-day.

Miscellany.

—*New York Observer*, Oct. 6: "The annual meeting of the Am: Board for Foreign Missions, commenced its sessions in Brooklyn on Tuesday with a large attendance of the corporate and honorary members and friends of the Board. An unusually large number of missionaries from different parts of the world, who have been called home for various reasons in the providence of God, are now in this country, and many of them are present. This is, on some accounts, a meeting of unusual interest and perhaps of some little anxiety, on account of the change which has taken place during the past year in the relations of some of the Churches to this time-honored and eminently useful missionary society. The union of the two branches of the Presbyterian Church, has merged the two General Assemblies into a common missionary organization, which will henceforth be the chief organ through which the Presbyterians will cooperate in carrying on the work of Foreign Missions. At the same time, arrangements have been made for the transfer of some of the Missions of the American Board to the Presbyterian. These arrangements have been made in perfect accord between the two Boards, and will be consummated only with the free consent of the Missions interested. Overtures made by the Presbyterian Board to the Syrian and the Gaboon Missions, for such a transfer, made with the full consent of the American Board, have been accepted by those Missions, and they will henceforth be sustained by the Presbyterian Church. Other missions may also take a similar course; that to the Nestorians and the North American Indians have likewise been invited to transfer their relations.

It is one of the happy signs of the times and one of the indications of the advancing spirit of union, that the most cordial feelings are cherished between the American and the Presbyterian Boards. We do not believe that any feeling of jealousy or want of desire for the prosperity and success of the other, exists in either Board, and we trust the only rivalry that will ever be found in either, will be that of each striving to excel in love and zeal and in doing most for the cause of the Master in the spread of the Gospel and the conquest of the world for Christ."

—*N. Y. Observer*: "The Bishop of the Anglican Church at the Sandwich Islands, who abandoned his mission and returned to England some months since, has published a history of the enterprise and its failure. In giving his reasons for the failure he pays, without intending it, a noble tribute to the work which truly Protestant missionaries have accomplished, and which has been so wonderfully crowned with the Divine blessing. He says:

"'We saw ourselves confronted by two powerful rival communions—Congregationalism and the Roman Catholic Church. The former was to all intents and purposes the established religion of the kingdom. The island was divided into parishes, each with its manse and settled minister, and raising a total income of £4,000 a year for the maintenance of their pastors. * * * * We found a complete system of native common schools at work, every Hawaiian child taught in its own language reading, writing and arithmetic, and the principles of Christianity as held by the American Congregationalists.'

"This is truly a remarkable obstacle to success in missions! The Bible and common schools and general education are strange hindrances to be mentioned by one who professes to be a minister of the Gospel. But if they stood in his way, he might have gone a little farther among the islands of the sea, and he would have found plenty of real heathen to whom he could proclaim his doctrines and unfold his plans for their salvation. This, however, would not suit his purposes. He must needs go to interfere with the labors of those who had preached the Gospel in its simplicity, and try to persuade their sheep to leave their shepherds and the fold. He aimed at supplanting the doctrines of the Cross and the simple rites of the New Testament with mummeries, and by his own confession, he found the people too well instructed to be led away. So may signal failure attend all who go upon a similar meddling and false mission."

—The people of Yokohama, Japan, had a little excitement over a proposition to pay for a church organ by making the organ the capital of a lottery scheme. But public sentiment revolted against the idea of serving the interests of religion by gambling, and the government prohibited the enterprise. The *Japan Mail* says: "The easy virtue of the Christian, thus publicly rebuked by the paternal care of the Pagan government, is a slur we shall not easily forget, and a reprimand by which we may well be stung."

—Eusebius of the *N. Y. Observer*, leaving Palestine: "The question has often come up to my mind within the last few days, why this land around

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which the most sacred thoughts and feelings of our race have clustered for thousands of years, should be suffered to sink into a state so unattractive in its outward aspect; and why it should be denied to the world to identify and linger around the scenes that were consecrated by such a glorious presence and such sublime events. The answer may be found, in part, in the curse which the rejecters and crucifiers of the divine Redeemer invoked upon themselves, their children, and their land; and also in the design of God to prevent all such superstitious reverence for mere places as the human heart is prone to offer just such superstitious worship as the pilgrims are rendering to-day, not to the risen and ascended Lord, but to the places where he was born and lived, was crucified and buried. God himself has been pouring a sort of contempt upon mere places, by sweeping them with the besom of desolation. The present condition of Palestine is a striking commentary upon the words of Jesus to the woman of Samaria: 'Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. God is a Spirit, and they that worship Him, must worship Him in spirit and in truth.'"

—The Thirteenth Anniversary of the Fulton St. Prayer Meeting in New York, with which began the great Revival of 1857-60, was celebrated in the North Dutch Reformed Church, Sept. 23 last. The table and pulpit were decorated with beautiful flowers, the gift of Trinity Church (Episcopal). Rev. E. D. G. Prime said he had been requested to say a few words, in consequence of having recently completed an extended journey, one chief object of which was to study the religious condition of the nations. He had mingled with the idolaters of Asia and the islands of the sea, with Mohammedans and Jews, with those who were bound by the superstitions of the Oriental, the Greek and Roman Churches; but he had also enjoyed delightful Christian fellowship with the followers of Jesus of many names and many nations, with Japanese in Japan, Chinese in China, converted Hindoos and Mohammedans in India, with Christian Parsees, the fire-worshippers of Persia, with Jews at Jerusalem, &c. He had found a cordon of Christian hearts reaching all around the world. He had found Christians everywhere in sympathy with Christians in America. Among the Himalayah Mountains he had been requested to give in a public lecture an account of the Fulton Street Prayer Meeting. Everywhere the conviction had forced itself upon his mind that the great need of the world at the present time was the outpouring of the Holy Spirit, and that the great call of the hour was to prayer. He related facts showing that the seed of the Gospel had been widely scattered in many lands, and showing also how speedily prayer in America is answered in other parts of the world.

—"Baboo Keshub Chunder Sen and his Mission," (Morgan and Chase, London): In one word, man needs a mediator. Made in the image of God, were he entirely free from sin, he might be to himself more then he is, a revelation of the mind and character—of the righteousness and love of God his Maker. But now in sin, how shall we think of the Holy One? Will He, can He, forgive our sins? Does He still love us, and can we rest in his love? Neither in the world around us, nor in the constitution of our own nature, can we find any definite satisfactory answer to these life questions. The stamp of righteousness is upon all the works and ways of the Most High. When one has done what he ought not to do, he comes within the province of retributive justice, which, with machine-like certainty and regularity, comes down upon him and exacts from him the penalty of his crime. Is there any remedy for this? Will repentance suffice? That, until forgiving love has been made known, is but the heart's recognition of its guilt, its true sense of sin and misery. The loving heart might infer the existence of love in Him who formed it; but it also condemns us and demands to see, its sentence of condemnation ratified in the judgment of its Lord. If our heart condemn us, it is because God is greater than our hearts, and He knoweth all things.

In a world where crime, sin, pain, sorrow, and death, are universal, who shall assure us that "God is love"? The surmises of anxious hearts, the teachings of speculative theology, will avail nothing here. Suffering and sympathising love is forgiving love; and we must have evidence—just such evidence as the gospel and the gospel alone presents—that our sin is not merely a crime which brings upon us righteous retribution, but also a grief to the loving, love-seeking Father of our spirits. That is seen in Christ, *if Christ is God.* But if his earnest words, his bloody sweat, his agony and broken heart, do not lay open to us the very mind and heart of God, then does the world contain no intimation of redeeming or forgiving love. And, moreover, if he who so far mediates between us and God that he may truthfully speak of himself as Jesus spoke of Himself, or be truthfully spoken of as He is spoken of by his apostles, is not very God of very God, then nothing can long save us from idolatry, for *we must worship and adore* HIM.

This necessity is manifestly implied in the charge preferred by the word of God against all the nations of heathendom,—that in worshipping *idols* they worshipped false *gods.* A breach of the second commandment, was held to involve a breach of the first. But those idolatrous nations never imagined the idol to be verily their god. No Hindu believes the bit of consecrated wood or of stone which he worships, to be the very god that made him, and who alone can hear and answer his prayer. Why, then, charge them with idolatry, the awful sin of rejecting God, and putting the idol in his place? Because the Mediator between God and man, through whom prayer is believed to be heard and answered, must be, or become God to those who believe that in Him alone they have access to God. "No man," says Christ, "cometh unto the Father but by ME." If, then, Christ is not God, He, in those words, teaches the very idolatry on which fell the scathing sarcasm of prophets, and the wrath also of their God. We, therefore, cannot join Mr. Sen in *his* crusade against idolatry, and think of Christ as he thinks of Him. To us He is nothing, unless He is, as we believe Him to be, "God over all, blessed for ever."

Jesus Christ was "in the form of God;" and it is recorded as an admirable feature of his character, that He—being Himself the brightness of the glory, and the express image of the substance of God—did not grasp at being manifested in all the majesty and magnificence of that glory. Because He emptied Himself, taking upon Him "the form of a servant, being made in the likeness of men; and being found in fashion as a man, humbled Himself, becoming obedient even unto death, and that the death of the cross; God also exalted Him exceedingly, and gave Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and on earth, under the earth; that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." It may be true enough that Jesus, regarded as a man, did not "demand adoration as the Father," but He distinctly taught that "all are to honour the Son, *even as they honour* the Father;" and that "He who honoureth not the Son, honoureth not the Father who sent Him." On no theory of the life, sufferings, death and subsequent glory of our Redeemer which ignores the fact that "in Him dwelleth all the fulness of the Godhead bodily," can any tolerably satisfactory explanation be given of the central position assigned to those sufferings in the scheme of human redemption. To say that we should imbibe the Spirit of Jesus Christ, and that those who love the Lord with all their heart, and their neighbours as themselves, shall inherit the eternal life, is but to tell the sick they should be well and that, if they have the characteristics of vigorous health, they shall be well. Good fruit is the consequence, not the antecedent of the goodness of a tree; and so is the character of the saved the consequent, not the antecedent of their being saved. The experience of the apostle Paul is that of all who believe in Christ to the saving of their souls. "I am crucified with Christ; and it is no longer I that live but Christ that liveth in me; yea, the life which I now live in the flesh I live in the faith of the Son of God, who loved me, and gave Himself for me."

What, therefore, the *Brahma Samaj* rejects as "dogmas and doctrines," are not, never can be among Christian men, matters of opinion. They are the root-facts of our faith, without which the Bible is of no more value to us than the writings of Plato, or the aphorisms of Kapila. With Mr. Sen, we believe that there is one, and only one living and true God; but we believe as firmly that He was declared to us in and by the "Only-begotten Son, which is in the bosom of the Father," which "became incarnate, and dwelt among us," the "one Mediator between God and men," "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." "Whosoever denieth the Son neither hath he the Father: he that confesseth the Son hath the Father also." "He that seeth Him seeth the Father." These, make of them what we may, are the "dogmas and doctrines" of Christ and his apostles, the rejection of which is the rejection of the light of life; for "he that believeth not the Son of God shall not see life." Let, then, our prayer for the millions of India ever be that "God, who commanded the light to shine out of darkness, may shine in their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ;" and to this end let us preach to them the everlasting Gospel of Christ—Christ the Son of God—Christ the crucified One—Christ the power of God, and the wisdom of God.

PASSENGERS SAILED.

Per *China*, 27*th*:

For Southampton.—Mr. and Mrs. S. Bourne and infant Colonel Taylor, Mr. W. J. Carter, Mr. Montgomery, Mr. Hicks, Mr. T. G. Pitt, Mr. E. Monger, Assistant Surgeon Watts, Mr. G. McLeod, Mr. Abbott, and Lieutenant Colonel and Mrs Berry.

For Suez.—Mr. Geddes, Colonel Dwyer, Lieutenant-Colonel C. L. Brown, Mrs. Hibbert, and Mr. H. Danverque.

For Marseilles.—Mr. Single.

For Aden.—Mr. Cleary.

PASSENGERS ARRIVED.

Per *Hindustan*, 26*th*:

From Southampton.—Captain and Mrs. Chowne, Mrs. Melitus, Mr. Mackintosh, infant and ayah, Miss Mackenzie, Miss Hogg, Mrs. D. Young, Mrs. and Miss Adams and infant, Mr. and Mrs. J. Shaw, Mrs. Glen and infant, Mrs. and Miss Brice, Mrs. Wright and ayah, Mrs. Longmuir, Mrs. Ormiston and ayah, Mr. B. Dunkerley, Mr. H. Warden, Lieutenant Yates, Mr. H. Coehn, Mr. Coulson Lieut. Adamson, Mr. C. J. Dennys, Mr. Franghiadi, Mrs. and Miss Dear, Mr. Dalrymple, Rev. Mr. De Kinder, Rev. Mr. Lacourt, Rev. Mr. Devos, Rev. Mr. Delaplace, Rev. Mr. Lovet, Mr. J. Eden, Mr. Ewbank, Lieut. A. E. Preston, Mr. J. Braddon, Mr. and Mrs. West, Mr. McInhae, Mrs. Waterfield and European female servant.

From Suez.—Mr. and Mrs. Vouros, Dr. and Mrs. French, Messrs. Leinstedt, Maclean, Warwick, P. T. Ralli, J. S. Barnes, Findlay Webster, Harroden, and Mrs. McNeil's ayah, and three deck passengers.

Per S. S. *Brazilian*, 1*st*:

From Liverpool—Ensign T. Lawder, 98th Foot, Ensign T. Greenway, 26th Foot, Ensign C. Nicholetts, 39th Foot, Lieutenant W. A. King, 10th Foot, Cornet Norton, 5th Lancers, Lieutenant Kilgour, 5th Foot, Miss Mary Lillie, Mr. C. B. Graham, Mrs. Broughton and child, Mr. R. Clark, Captain W. H. Cousland, 79th Foot. Mr. W. Jenkyns, Mr. H. *Reid*, Mr. *G. T. Powell*, Mr. G. H. A. Powell, Mr. Ogg, Mr. G. W. Ferrier, Mr. Treglohow, Mrs. Parker, Mr. Garlick, Mr. and Mrs. John Smith, Mr. Stamp, lady and child, Mr. S. B. Smith, Mr. J. Walton, Mrs. Laundary, Mr. Feilden, Mr. A. J. McClaig, Mrs. Gurr and two children, Mrs. T. Glover, lady and four children, Mr. Ross Andrews, Captain J. McKay, Mr. Phillip Jacob, Mr. Barnard, lady and seven children, Captain H. C. Stevens, Captain T. D. McGleig, Mr. F. H. Fisher, Mr. N. Boydell, Mrs. Morgan and child, Miss A. J. Carter, Mr. Ibbitson, Mr. Barton, Mrs. Bell and two children, Mr. Bapty, lady and four children, Mr. Cousins, Captain Geary, and two daughters, Mr. and Mrs. Jones and Mr. Lamborn, and four children, and Mr. Tate.

From Port Said—Miss. Anna Carl, Miss R. Lorenz, and sixteen deck passengers.

DOMESTIC OCCURRENCES.

MARRIAGE.

SUTHERLAND—WEST—Nov. 19th, at St. Mary's Church. Poona, by the Rev. G. A. Watson, John Mackay Sutherland, of Lybster, Scotland, to Annie, third daughter of Thomas West, Uxbridge, England.

DEATHS.

BLACKWELL—Oct. 28th, at 3, Albany Villas, Cliftonville, Brighton, suddenly, of diptheria, Agnes Maria Mary, the dearly beloved child of Mr. and Mrs. George Blackwell, of Dharwar.

JOHNSON—November 19th, at the Mission Houses, Shahjehanpore, Mary Luella, the beloved daughter of the Rev. Dr. and Mrs. T. S. Johnson, aged 3 years, and 22 days.

LEES—Nov. 27th, at Bombay, Mr. John A. Lees, aged 25 years, of chronic dysentry, deeply regretted by his friends.

BRAGANZA—November 21st, at Jamnuggur, A. C. Braganza, Commandant of H. H. the Jam's Guards, aged 40 years, deeply regretted.

CORDEAUX—November 30th, at Tanna, Catherine, wife of Edward Cordeaux, Esq. C.S. aged 26.

SMITH—Nov. 30th, at Malligaum, Jemima, the beloved daughter of Mr. and Mrs. Smith, aged 2 months.

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